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THE
CENTENNIAL SERMON,

PREACHED BEFORE THE
BENEFICENT CONGREGATIONAL CHURCH AND
SOCIETY, IN PROVIDENCE, R. I.

MARCH 19, A. D., 1843.

BY REV. MARK TUCKER, D. D.

TOGETHER WITH THE
ARTICLES OF FAITH, COVENANT, &c.; AND A LIST
OF MEMBERS OF SAID CHURCH.

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SERMON.

1. SAMUEL, 7: 12.—“Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hi'herto hath the Lord helped us.”

THE prophet Samuel was a son of prayer. He was also a spiritual prince, who, like Israel, had power with God and with men, and prevailed. We have a remarkable instance of this in the context. Through the pride and wickedness of Hophni and Phineas, the priests, the people fell into idolatry and sins of the grossest character. This provoked the displeasure of the Almighty, and brought down divine judgments upon them. God delivered them into the hand of the Philistines. The ark, the symbol of his gracious presence and the pledge of his protection, was carried into a strange land.

The Philistines, however, were soon constrained to return it; but it remained in obscurity in Israel. While it was neglected, vital religion declined, and the Philistines maintained their superiority. In the mean time Samuel arose, and set his heart upon ef-

fecting a reformation. He doubtless labored in private, and went from house to house through the tribes of Israel, setting before them their sins, reminding them of their violated obligations, their neglected duties. His labors were not in vain, for we are told that *all the house of Israel lamented after the Lord*. That is the first step towards a reformation. While a people neglect the means of grace, are devoted to idols, and at the same time remain indifferent and stupid, there is little hope in their case.

Previous to the ministry of Samuel, they had been contented with their altars without the ark,—so easily can formal professors of religion rest satisfied with a round of external performances, without any sensible tokens of the divine presence and approbation. But at length, through the preaching of the prophet, accompanied with the efficacy of the divine Spirit, a disposition to repent and reform spread through all Israel, and they began again to serve the Lord. *And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only; and he wrought out for them a great and signal deliverance.*

Dr. Lightfoot thinks this was as extraordinary a time for the manifestation of divine power in reviving religion, as any on record—that the wonderful work on the day of Pentecost only was parallel to it. An old divine very justly remarks, that “it was better with Israel when they wanted the ark and were lamenting after it, than when they had the ark and were prying into it, and priding themselves in it. Better see a people longing in the scarcity of the means, than loathing in the abundance of them.”

And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. They assembled, fasted and prayed; they confessed they had sinned against the Lord. While they were assembled together for prayer, the Philistines came out against them: And Samuel cried unto the Lord for Israel, and the Lord heard him: And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

It was on this memorable occasion that *Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.*

The literal signification of Eben-ezer is *a stone of help*. Samuel himself erected it, so that if the hearts of the people should become estranged from

God, or loose the impression made by that interposition of Providence, the pillar would remind them of their obligation, and revive a remembrance of past favors; or in case of their backsliding, it would remain a standing witness against them for their ingratitude.

We have assembled on this interesting occasion to erect a memorial, and as we review the dealings of divine providence with us, we may, with equal truth, write this inscription upon it, *Hitherto hath the Lord helped us.*

It is now a century since this Church was formed; it is believed few churches have passed through so many conflicts, lived through so many changes, experienced so many mercies, or had so few pastors as this, while it has never, for a day, been without an ordained minister, since the gospel was regularly established among them. It had but two ministers in ninety years—furnishing an instance on the one hand, of bodily vigor, intellectual power and ardent piety on the part of the ministers, and on the other, of stability, forbearance and christian feeling on the part of the people, rarely equalled in New-England.

As a church, looking back upon the long line of our history, during which period some local churches formed at the same time have become extinct, and others abandoning the fundamental doctrines of the gospel, have ceased to be acknowledged as christian churches, we may adopt the language of the Apos-

tle, and say—*Having obtained help of God, we remain till the present time.*

This Church, as a separate organization, came into existence at one of the most interesting periods of the religious history of New-England—the period of “the Great Awakening,” when the slumber of ages was broken up, when the Spirit of God clothed with verdure the waste places of Zion, when the good seed of the word sowed by men of other days, and which had long been “buried in the dust” of formality and unbelief, was quickened into life, when an influence as pervading and genial as that of Spring in repairing the desolations of winter and giving a new and lovely aspect to the face of nature, was felt in the church, both in the old and the new world. That was a stirring period, and the revival of that day was a wonderful work. It gave both existence to this church, and “color and cast” to its character. As “God is in history,” a full and correct account of its origin could not be given, without referring to the state of religion in the churches at that time, together with the means and instrumentalities employed to revive it.

The character of the early settlers of New-England is well known. God “sifted three kingdoms to plant” this virgin soil with a right seed. And never has the world seen such a harvest of piety, benevolence, learning and morality. But the tendency of every thing human is to deterioration. While the order of the churches they planted re-

mained, while the colleges they established continued to send out learned men, the spirit of piety declined. They retained the form of godliness without its power. Many churches had a name to live, and were dead. Not a few of the public teachers of religion were unconverted men; they ceased to preach the truth in a clear, full and discriminating manner; some became Arminians, encouraged a selfish religion, and connived at a lax practice. The consequence was, that for more than half a century previous to "the great awakening," which commenced in 1734, the glory of the Lord, as seen in the converting influences of the Spirit, was in a great measure withheld from the ministrations of the sanctuary.

Arminianism has ever had the same disastrous influence on the spirituality of the church, that Popery has exerted on the prosperity of England.* The same doctrines which stirred the church from her very depths, and brought about the Reformation of the 16th Century, were blessed in producing a second revolution in the 18th.

A Congregational Church was established in this city in the year 1728, of which the Rev. Josiah Cotton was the first minister. Seven years before, efforts were made to erect a house of worship and establish the institutions of the gospel, but without success. The effort, though it failed, was creditable to the people, who were few in number and poor in

* See Croly on the Apocalypse—Preface.

this world's goods. In 1723, a meeting house (which yet stands and is known as the Town House) was erected, and the Rev. Samuel Moody, celebrated for his piety, and known from the high recommendations of Whitefield, as a venerable and holy man, preached for the friends of Congregational order in their new house. He was then the pastor of a church of Christ in York, Me. He was invited to settle in this town, but his people refused to part with him, and he declined the invitation.

For many of the dates and facts in this discourse, I am indebted to an interesting "Report," presented to this Church at an annual meeting, in November, 1832, drawn up with great care and fidelity by Deacon Wm. C. Snow, the Clerk.

The church, under Mr. Cotton, like many other churches in New-England, became formal and lukewarm. For several years, few additions were made to it. In December, 1734, "the Spirit of God," to use the words of President Edwards, "began extraordinarily to set in and wonderfully to work among" the people of Northampton, Mass.; "and there were very suddenly, one after another, five or six persons, who were to all appearance, savingly converted, and some of them wrought upon in a very remarkable manner."

The report of the state of things at Northampton, spread into other towns, throughout the colonies, and from the state of deadness in the churches, produced various results. Some were roused by it, be-

gan to humble themselves and call upon God ; others "seemed not to know what to make of it," many ridiculed it, "and some compared what we called conversion, to certain distempers." About the same time, there was an awakening in New-Jersey, principally in connection with the labors of William and Gilbert Tennent.

In 1741, Gilbert Tennent came into New-England, and preached with great power and success. His preaching in Boston was numerously attended. It was, we believe, in the course of that year he came to this Town. As he was the instrument in the hand of God, of the conversion of Mr. Snow, the first pastor of this church, and his visit to this place led to the establishment of this church, it may be proper to give a brief account of the character and preaching of one who exerted so great an influence upon the destiny of so many here.

This we are able to do in the language of the Rev. Thomas Prince, junior pastor of the Old South Church, Boston, at that time ; a most unexceptionable witness. He says : "He (Mr. T.) did not at first come up to my expectation, but afterwards exceeded it. In private converse with him, I found him to be a man of considerable parts and learning ; free, gentle, condescending ; and, from his own various experience, reading the most noted writers on experimental divinity, as well as the Scriptures, and conversing with many who had been awakened by his ministry in New-Jersey, where he then lived, he

seemed to have as deep an acquaintance with the experimental part of religion, as any I have conversed with ; and his preaching was as searching and rousing as ever I heard."

" He seemed to have no regard to please the eyes of his hearers with agreeable gestures, nor their ears with delivery, nor their fancy with language ; but to aim directly at their hearts and consciences, to lay open their ruinous delusions, show them their numerous, secret, hypocritical shifts in religion, and drive them out of every deceitful refuge wherein they made themselves easy, with the form of godliness without the power. And many who were pleased in a good conceit of themselves before, now found, to their great distress, they were only self-deceived hypocrites. And though while the discovery was making, some at first raged, as they have owned to me and others, yet in the progress of the discovery, many were forced to submit ; and then the power of God so broke and humbled them, that they wanted a further and even a thorough discovery ; they went to hear him, that the secret corruptions and delusions of their hearts might be more discovered ; and the more searching the sermon, the more acceptable it was to their anxious minds."

" From the terrible and deep convictions he had passed through in his own soul, he seemed to have such a lively view of the divine majesty, the spirituality, purity, extensiveness and strictness of his law ; with his glorious holiness, and displeasure at

sin, his justice, truth and power in punishing the damned, that the very terrors of God seemed to rise in his mind afresh, when he displayed and brandished them in the eyes of unreconciled sinners. And though some could not bear the representation, and avoided his preaching; yet the arrows of conviction, by his ministry, seemed so deeply to pierce the hearts of others, and even some of the most stubborn sinners, as to make them fall down at the feet of Christ, and yield a lowly submission to him."

Mr. Prince says, hundreds were awakened under Mr. Tennent's searching preaching.

When Mr. Tennent came to this town, Mr. Joseph Snow, Jr., afterwards the pastor of this church, was a member of Mr. Cotton's church; he had been a member three years. His father also was a member. Mr. Snow often related in public the circumstances of his conversion. The text of Mr. Tennent's sermon which was blessed to Mr. Snow, was Gal. 2: 16. *Knowing that a man is not justified by the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.*

Mr. Snow was an exemplary young man; he relied upon his morality, and had supposed that his own righteousness was a sufficient ground of hope. The sermon swept away all his hope, laid bare his

head, convinced him of sin, and left him under the condemnation of the law. For a long time, he felt himself to be under the wrath and curse of God. Others were similarly wrought upon. The preaching of Mr. Tennent awakened opposition on the part of the self-righteous and the irreligious. The result was, that after a long season of trial and conflict, in which there doubtless mingled much infirmity and bitterness on both sides, nearly one half of the church withdrew from Mr. Cotton's ministry. In the view of these members, as we gather from charges tabled against him, found on the original records of the church then formed, his preaching was deficient in spirit and doctrine, savoring too much of Arminianism. They accused him of preaching salvation by works, which they termed "damnable doctrine." On the records of Mr. Cotton's church it is written, "On the 7th of March, 1743, about half the church, with many of the congregation, withdrew, and "set up a separate meeting, where they attended the exhortation of a lay brother, who had been brought up in the business of house carpentry." The record further states, that they were entertained on the Lord's day with loud vociferous declarations of the downfall of Babylon, and the necessity of coming out and being separate, and not touching the unclean. Such like exhortations were liberally held out and freely; for hirelings, in their esteem, were the bane of the church."

I give this extract to show the spirit of those who remained, and the manner in which they spoke of their brethren. The records of the "separate" church contain nothing to warrant such assertions. Mr. Snow does not appear to have been forward in his exhortations. The meetings were conducted by the brethren; and the testimony on all hands is, that they were a pious, praying band. They were greatly persecuted, their meetings were disturbed, evil minded persons even sewed their clothes together, and annoyed them in every way. They were called "new lights." They did not hesitate to acknowledge they had received *new light*; and when they remembered how long they had slumbered in unbelief, with a name to live when they were dead, they could never sufficiently express their gratitude to God for awaking them out of sleep and bringing them into his marvellous light.

It was my happiness, when first settled in the ministry, to be connected with a "new light" church, which in 1752 was organized in Canaan, Conn., and soon after migrated in a body with their pastor, to Stillwater, New-York, a place subsequently celebrated in the war of the Revolution; it was a church distinguished for soundness of doctrine and correctness of practice. At one time, it contained seventy-five direct descendants of their first, excellent and venerable pastor.

That there were extravagancies and improprieties in those who were converted under the preaching of

Whitefield, Tennent, Wheelock, and others who travelled extensively in New-England, cannot be doubted; nor can there be a doubt that a great and good work of grace was effected by the instrumentality of these men. So general was the interest awakened throughout the length and breadth of the land, that near one hundred ministers, from various parts of New-England, met in Boston, on two different occasions, to consult in relation to the work. They published to the world their views and opinions in the form of "A Testimony and Advice," in which they expressed the fullest conviction of the greatness and genuineness of the work, while they counselled the churches to avoid all bitterness and recrimination, which might end in divisions. They also insisted strongly upon the observance of order in the churches. This instrument was signed by Mr. Cotton, as well as others, as "Pastor of a church in Providence," with this addition—"to the general scope and tendency." Where irregularities prevailed, doubts would be entertained. Some pastors and churches opposed the work and wrote against it. Among these was Dr. Chauncy, of Boston, who afterwards showed what manner of spirit he was of, by writing a book in favor of "Universal Salvation," which was ably and triumphantly answered by the younger President Edwards. Dr. Chauncy's conduct was like that of a commander of a garrison, who meditates treason; if he cannot betray the citadel, he will flee and spike the cannon.

The conduct of divine Providence, in relation to those churches which opposed the work, was marked ad peculiar; they were never blessed till the last of that generation died.

It may be said with truth, that the doctrine of justification by faith, the doctrine which Luther preached, and which shook the papal throne, and revolutionized half of Europe—which Whitfield and Wesley preached in England with such surprising effect, was the foundation of this church. The original members believed in it fully; it was incorporated in their religious experience; and they insisted that all who were received into their communion, should give a reason of the hope that was in them with meekness and fear.

The number of those who separated from Mr. Cotton, was twenty-five—ten males and fifteen females—the whole church being but a handful. The first entrance upon their records, (which for many years were kept by Mr. Joseph Snow, Sen.) contains a full account of their labor with Mr. Cotton, together with a vote of his exclusion from the ministry. Several attempts were made to call a council, but to no purpose. Mr. Cotton continued to exercise his ministry and administer the ordinances. On the 6th of March, 1745, the record states, a legal church meeting was held, when it was thought proper and expedient, in view of the division of the church, “that the members of this church should renew their covenant solemnly before God;”

“and passed a vote that every member should be examined concerning their knowledge and experience of the work of grace and of their faith; and those who give such an account thereof as that, in the judgment of charity, they are accounted true believers, shall be admitted to sign the covenant and have a right to partake, and bring their children, under their care, to baptism.”

They “voted that they would take the word of God, and the Congregational Platform, drawn up by the united churches in the Colonies of New-England, met at Cambridge, in the year of our Lord 1648, to be their rule of discipline, explaining only a paragraph or two, which are disputed by some: as in Platform, chap. 10, sec. 2: We think the power of an officer in the church, being derived from the church, is subordinate to the church; and that all determinations in the church are to be made by a vote; and that every male member of the church, being present at a church meeting orderly called where they belong, have an equal right to vote, whether officer or not officer; and that the major part of the voters then present, being agreed, determines the matter. And as to the power of the Magistrates, mentioned in the eleventh and seventeenth chapters, we are willing to submit to them in the Lord; but yet notwithstanding we cannot think God sends any to lord it over the consciences of his children.”

At that meeting, Joseph Snow, Jr. was "approved of this church, and desired to preach."

On the 3d day of February, the "church being legally notified, met in order to choose church officers, and to do what they should think proper in order to a regular settlement. The meeting being opened by prayer, they proceeded as follows:—first, they unanimously ratified and confirmed their choice of Deacon Joseph Snow, made the 14th day of October, 1743, to be their ruling elder; and 2d, they now made choice of Benjamin Cary, to be one of their deacons. On the 10th of February, Barzillai Richmond was chosen to be another of their deacons. Meetings for humiliation and prayer were held for divine direction in the choice of a minister. Four meetings were held for that purpose, when on "the 20th of October, 1746, they made choice of Joseph Snow, Jr., to be their minister; after three months, he was not ready to give them an answer, notwithstanding the repeated fastings and prayer made by him and the church, that his duty might be made plain to him." They "appointed the 23d of January, 1747, to be kept as a fast. They met together and spent the day in supplication and prayer, that his duty might be made plain to him; and in the close of the day he gave them his answer, and accepted of their call," to take that charge upon him; desiring their prayers for him that he may be found faithful. Then they rejoiced, sang and praised God and prayed. After consulta-

tion, they appointed his ordination to be on the 12th of February, 1747, and agreed to send to five churches in Connecticut, viz: Canterbury, Plainfield, Mansfield, Norwich and Stonington."

Some interesting facts are related as to the way in which Mr. Snow was convinced it was his duty to accept the call of this church. His piety, strict conscience, humility and prayerfulness, appear in the history of this affair. And a long and faithful ministry prove that he was an eminent christian, a man of God, a good minister of the New Testament. His ordination took place at the time appointed. I find no mention in the records of the erection of a house of worship.

It appears, as stated in the "Annual Report," referred to, that the members connected with Mr. Snow, soon took measures to erect a place of worship; and in their religious ardor, their pastor, with some of his principal members, repaired to the forest and cut the timber, and with their own hands erected the house which formerly occupied the spot whereon this edifice now stands." The house was built in 1748 or 1750. The original dimensions were 36 by 40 feet. It was twice enlarged before it was removed.

We may gather something of the character and feelings of this church from a letter sent, about this time, to a new church in Bridgewater, Mass. It is dated "Providence, May 8th, 1749."

"The Congregational Church of Christ, in Prov-

idence, to the beloved brethren in Bridgewater, who sent to us without distinction, as a church of Christ, whom we suppose to be gathered out of some other church or churches in Bridgewater. We, having taken your letter into serious consideration, with considerable clearness of mind, oneness of heart, in answer to your request, have sent our pastor, Joseph Snow, and one of our Deacons, Barzillai Richmond, by whom we send our opinion. In order to have fellowship with you in your proceedings, please inform these our brethren as followeth: first, whether you withdrew from the churches to which you did belong, according to the rule of the gospel; secondly, whether you are fitly framed together and built up a spiritual house upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; thirdly, whether you have seen the gospel rule pointing out your brother, Samuel Hyde, to be your pastor, and have seen him stand visibly clothed with the qualifications of a Bishop, and your other officers respectively; and if your steps thus far have been upon the divine rule, then proceed to examine the person you have elected, as to his closing with Christ by a true and living faith; secondly, as to his principles; 3dly, as to his practice; 4thly, as to his mission," meaning his call to the ministry; "5thly, as to his qualifications; and upon the whole, if it appear that the person chosen, and the people are respectively qualified, divinely instructed in,

and well grounded upon, the Holy Scriptures, the only rule of faith and practice ;—then verily we may join in fellowship with them, to proceed as the Lord shall direct. But we forbid and condemn all proceedings contrary to this blessed rule of the gospel of our Lord Jesus Christ. These our sentiments, with our tender love and hearty desire for your welfare, and asking a remembrance in your prayers, we subscribe ourselves your brethren in the Lord.

JOSEPH SNOW, JR.,

In behalf of the Church.”

Such a document speaks well for the church. We discover no symptoms of extravagance or disorder. We may say of all who abide by such rules, *peace be on them.*

Their views of christian walk and conversation, we may ascertain from an article in their covenant. “We do solemnly promise, by the help of God’s Holy Spirit, mutually to watch over one another in brotherly love and tenderness, by reproofs and admonitions, as Christ hath enjoined us, according to our several places. We will oppose all sin in ourselves and others, as far as in us lies, all carnal mirth or recreation, chambering and wantonness, idleness, sensuality, and all other sins forbidden in the holy scriptures, renouncing the world, the flesh and the devil, and all appearance of evil for Christ’s sake.”

The records furnish abundant evidence that the church walked together in love ; they were strict

in the observance of discipline; proof, this, of their fidelity alike to Christ and each other. If any abstained from the communion, they were called to account. Idleness and gossiping were discountenanced in an express manner.

The gifts of the members were to be improved by the approbation, and for the edification of the church. The influence of this rule has been felt through the whole history of this church. It has been distinguished for the number of individuals, who, without a liberal education, have excelled in exhortation. Their conference meetings, from the beginning, have been characterized by freedom and earnestness, spirit and appropriateness. The blessing of God has ever rested upon them; a large portion of the thousand members which have joined on confession, have referred to these meetings as the place where they were either awakened or converted. Like the Church of Corinth, they all came together for mutual edification. Scenes often took place which are thus described by an Apostle: *But if all prophesy, preach, or exhort, when met together, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest: and so, falling down on his face, he will worship God, and report that God is in you of a truth.*

In December, 1768, and January, 1769, some important regulations were adopted, which are so

characteristic, that the history of this church could not be considered full, were they to be omitted. At a quarterly meeting, "inquiry was made into the state of the Church Treasury—upon which it was considered whether it was not our duty to come into some better regulation about our temporal affairs; and after much conversation upon the point, and searching the scriptures for light, believing that our circumstances as a church, on temporal accounts, were in some respects like the case of the church recorded, Acts 6 : 12, it was agreed, that it was proper to look out seven men of honest report and of wisdom, whom we may appoint over this business; accordingly we chose seven, including our deacons, viz : Barzillai Richmond, Benjamin Cushing, Nicholas Cooke, Dea. Stephen Rawson, Dea. John Field, Bernard Eddy, Samuel French : which seven brethren are to inspect into, and advise with, and assist to regulate the temporal affairs of any member or members of the church, whose conduct (according to the divine rule) appears to them irregular, with the consent of the church, (1,) to see that each member is employed in some lawful calling, either for their own or for their family's support; and that none are idle in their callings, Eph. 4 : 28, *but rather let him labor, working with his hands; that he may have to give to him that needeth*; Prov. 19 : 15, *an idle soul shall suffer hunger*; 1 Thess. 4 : 11, *study to be quiet and to do your own business, and to work with your own hands as we com-*

manded you. (2.) To see that the head of each family belonging to the church, properly regulates and provides for his own house, 1 Tim. 5: 8. 1 Tim. 2: 9. *In like manner also, that women adorn themselves with modest apparel.* (3.) To regulate the manner of the church collections, either by subscription or otherwise; and proportion such sums as the church shall think proper to appoint for the support of the Elder for the year, and to see that each member do his part of said sum proportioned, according to what he hath. 1 Cor. 9: 13, 14. *Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar; even so hath the Lord ordained that they which preach the gospel, should live of the gospel.* 2 Cor. 8: 13, 14. *For I mean not that other men be eased and you burdened, but by an equality.* (4.) And to have the care of all other collections that the church shall think necessary to order, either for the poor or any other objects; as also of all donations; and see that all such moneys or other things, are properly appropriated to the uses they were intended; and that a record be kept of what each member contributes, that it may appear that each doth his proportion of all necessary expenses. 1 Cor. 16: 2. *Let every one of you lay by him in store, as God hath prospered him.* Acts 4: 35. *And distribution was made unto every man according as he had need.* (5.) And that you render an ac-

count to the church of your proceedings in receiving in, and distributing out, of the church bounty, at least once a year or oftener, at some quarterly meeting as you think proper. 1 Cor, 8: 21. *Providing for honest things, not only in the sight of the Lord, but also in the sight of men.*"

This committee of seven men, with like powers and responsibilities, continues to this day; nor could the appointment fail to exert a salutary influence upon the church.

In February, 1799, "The church considered it the duty of each male member to give in a proper and honest account of their worldly circumstances; unto the above said seven brethren, that they may be the better capacitated to regulate the proportion of each one in defraying the necessary charges of the church.

It appears from the early history of the Puritan churches established in New-England, it was their custom to appoint Ruling Elders, to assist the stated Pastor in his work; so that many churches, though smaller and weaker than churches of this day, had, in fact, the labors of two public teachers; so highly did they value religious privileges. All large churches would reap more than double benefit by such a regulation.

On the 29th of April, 1773, "At a church meeting, the Pastor proposed, that considering his often infirmities, whether it was not the duty of the church to choose a Ruling Elder, to assist the Pas-

tor in watching over the members, and keeping order in the church ; and to lead in public worship in the Pastor's absence ; and in other affairs as circumstances may require. When after a proper consideration, the church unanimously chose brother Barzillai Richmond, a Ruling Elder, to assist as above, which he accepted."

In 1786, the enemy came in like a flood, in the shape of carnal mirth and recreation, heresy and fatal error ; but the Spirit of the Lord lifted up a standard against him. The church bore decided testimony against heresy and all disorderly walk, and cut off the delinquent members.

The amiable and catholic spirit which this church has ever manifested towards other evangelical Christians, is beautifully illustrated by the following incident :

"At a church meeting, Aug. 17, 1787, our brother Joseph Grafton, having requested a dismissal from our church, the same was taken under deliberate consideration. Resolved, that as we have recommended him as a preacher of the gospel for more than two years past, and his labours to this day appear to be well accepted among the brethren, and we trust for the good of others ; and as he thinks it is his duty to give himself wholly to the work ; that if a door should be opened in divine Providence for his settlement in any one place, or if he should choose to be sent out to preach the gospel at large, either of which we give him liber-

ty ; but as his mind at present seems to be straitened in respect to his holding visible communion with churches in the Congregational order, and he desires to be dismissed from us unto some other church, which thing (all things considered) we comply with ; and though at present he appears not so cordial to commune with all the churches which we believe our blessed Lord appears visibly to commune with, yet we feel charity and tenderness towards our brother, and excepting this one point as above, we fully recommend him to all the churches in general, or to any church in particular that he may join with, and so consider him as a proper member of that church when he hath joined with them, unto whom we now dismiss him.”

With little from without to distract them, they walked together in harmony ; and when any thing occurred to disturb them, they evinced a spirit of conciliation and forbearance. I find the following record, dated Jan. 24th, 1788 :

“ At a church meeting agreed as followeth—
‘ whereas, there hath been uneasiness in the church about the manner of our singing upon the Sabbath ; having collected the minds of the brethren, we unanimously condescend to each other, and agree that our singers be subject to the church.’ ”

Five or six resolutions were then passed with a view to improve that important part of the services of the sanctuary.

During the long struggle and stirring scenes of

the American Revolution, they kept up the public institutions of the gospel. Under date of Sept. 30th, 1791, I find the following characteristic record :

“At a church meeting it was considered that our brother Henry Bacon, under his infirmities, could not perform his office as Deacon, he desired the church to choose one in his room ; upon which the church, after some time of consideration, Resolved as followeth, that whereas, we find in the character of Deacons, 1 Tim. 3d chap., that they must be first proved, we therefore now appoint our brother Joseph Fuller, as a candidate to act and do in this church as a Deacon ; and if found blameless, to be put into that office in proper time.”

My object thus far, in tracing the history of this church has been, to give a connected view of the causes which have made it *what it is*. It has stood in the midst of a world of darkness, a pyramid of light ; in the midst of a crooked and perverse generation, a faithful witness to the truth.

The men who laid the foundation and shared the early fortunes of this church, adhering to it in its small beginning, in its struggles and conflicts, its progress and enlargement, and left it at their death a flourishing branch of the household of faith, deserve to be had in everlasting remembrance. The names of Richmond, Cushing, Cooke, Rawson, Field, Eddy, French and Fuller should be cherished and held in veneration by the friends of Zion.

The stream of time, as it rolls over them, will only make them more venerable.

Those suns are set, O when shall other such arise ?”

One name among the hallowed list deserves particular notice—that of the excellent pastor, who for near sixty years went in and out before them in so blameless a manner, breaking unto them the bread of life. Elder Snow was no common man. He was in early life distinguished for the pureness of his morals and the energy of his character. He had strong points. After his conversion, to which we have already referred, he devoted himself to the service of God with a steadiness which never wavered, a zeal which never tired, a conscientiousness which impressed the world with awe. His very appearance attracted attention and commanded respect. He was a self-made man, never having received a liberal education. He followed for some years a mechanical pursuit, but his active mind accumulated stores of sound theological knowledge. He was neat in his person, methodical in his habits, untiring in his labors.

His doctrines were drawn from the Bible, which he studied on his knees; they were a part of his wonderful christian experience. His preaching was of the stamp of Tennent’s, his spiritual guide. The character which Mr. Prince gave of Tennent, with slight modifications, would apply to Mr. Snow. Though not a legal preacher, yet he preached the law in its broad demands and high sanctions, that

the sin of the heart might be ferreted out, that every imperfection of the life might be detected, that the honest reproof and faithful application, *thou art the man*, might be responded to by the accusing conscience, and the condemned sinner sue for mercy. His voice and action in the pulpit showed him to be in earnest in his Master's cause. He lived to an advanced age, and died in the triumphs of faith, showing his "ruling passion strong in death."

His memorial is in heaven, but he left on earth monuments of faithfulness which remained to this day. Some seals of his ministry yet continue among the saints below, who have stood firm amidst defections and changes, waiting for their release from a body of sin. His eulogy was pronounced by his venerable friend and fellow laborer in the gospel, Dr. Gano, of the first Baptist Church in this city, who was much attached to him.

We give a few extracts from that excellent sermon which exhibited in a striking manner "the dying prospects of the faithful gospel minister."

"If uniform piety, unshaken faith in the divine government, a persevering attachment to the religion of Jesus Christ, an ardent love to the souls of men, an exemplary life of godliness, and a sweet, serene composure in prospect of the approaching dissolution of the body, give evidence of being approved of God, we may justly conclude our friend and father in the gospel is now mingling his songs of praise among the *spirits of the just*

made perfect, enjoying the reward promised to the faithful laborer."

"Early in life, his heart was captivated by the grace of the gospel, and for almost fifty-eight years he labored in the field of the gospel ministry. Many and severe were the trials he was called to experience in the faithful discharge of his ministerial duties; but he constantly maintained the *good fight of faith*. He was truly a warm, zealous advocate and defender of the truths of divine revelation. As he believed, so he spake. The doctrine of divine sovereignty—the moral depravity and guilt of the human heart, as naturally averse to, and destitute of any spiritual good—the necessity of the almighty and efficacious influence of the Holy Spirit to renovate the unregenerate heart—the certainty of the saints being kept by the power of God, through faith unto salvation—the necessity of holiness of life in believers, as evidential of their love to God, and the means by which they were made meet for glory—were the leading truths of his preaching. In fine, he was the plain bible preacher, who earnestly sought to win souls to Jesus Christ, that they might be saved, and his blessed Master glorified."

"As through life he *fought the good fight of faith*, so in death he manifested an adherence to the same precious faith, and was willing to be gone, that he might be with Jesus. In conversation, not long before his decease, speaking of his willingness

to die when it should please God to call him, he said, 'I know if I stay here, it will only be to get deeper in debt to sovereign grace.' It was the free, unmerited grace of God in Christ upon which he was willing to trust his immortal *all*. You, who sat under his ministry, know how he nourished and cherished—how he warned, exhorted and entreated you with fraternal care and anxiety. The prosperity of Zion was his chief joy. A departure from the faith and life of a christian, in the professors of religion, filled his heart with pain and grief."

Such, as we learn from a most unquestioned source, was the first minister of this church; and even we, at this day, have occasion to bless God for the faith and patience of such a servant of Christ, whose labors, so long continued, were not, to the last, in vain in the Lord.

The stability of a church depends upon the doctrines it contains in its creed, and the bodying forth of those doctrines in the experience and life of its members. We have seen that this church was founded in prayer, was built upon the doctrines of Christ and the Apostles, the reformers and puritan fathers, that its first pastor and early members were men of deep personal piety, of great simplicity of character and high moral courage. They adhered strictly to the gospel rule in the usages of the church and the exercise of discipline. They walked together in great harmony for nearly fifty years,

keeping the unity of the Spirit in the bond of peace.

The infirmities of the aged pastor admonished him that his time of departure was at hand. He fell into a common mistake of aged ministers, that of continuing his ministrations after his intellectual and bodily powers had failed. One evil consequence resulting to the church, was the neglect of discipline. Its affairs were left at loose ends.

The Charter, by which this society became a body corporate, by the name of the Beneficent Congregational Society, was obtained in 1785; it was preceded by the following declaration :

“ To all Christian people who shall see these presents, *Be it known*, That we whose names are hereunder written, members of the Congregational Society on the west side of the river in said Providence, of which the Rev. Joseph Snow is the present Pastor, taking into serious consideration the great importance of a due administration of the gospel and its ordinances, both to ourselves and to posterity, as also considering the necessity of provision being made for the decent support of our said Pastor, and succeeding Pastors in said Society, do most solemnly and cheerfully engage, that we will enter into a society or body corporate, by the name of the Beneficent Congregational Society, in order to raise a certain fund by voluntary subscriptions, contributions, &c., of ourselves and such other persons as may hereafter join us; the interest of which fund

may become in due time sufficient for the purpose aforesaid, and other charitable uses, and that we will petition the General Assembly of this State for a charter of incorporation for that purpose, conscious of the rectitude of our intentions, and beseeching the great Head of the Church, that he would be pleased to smile on and prosper these our benevolent intentions, that this institution may become useful to ourselves, a lasting blessing to posterity, and to the honor of our glorious Redeemer.

Signed by

SAMUEL BUTLER,
HENRY BACON,
NATHANIEL JACOBS,
JONATHAN JENKINS,
JOSEPH MARTIN,
THOMAS JONES,

(Original subscribers.)

In 1789, Mr. Snow then being seventy-four years of age, requested a colleague, but the church did not comply with the request; he renewed his request the following year, and they acceded to it. Several persons preached as candidates, none of whom were acceptable.

In 1791, Rev. James Wilson, who subsequently became pastor of this church, came to this town. His visit was providential, as he left Ireland with a view to go to Baltimore, in Maryland, where his relatives resided. His preaching, being a stranger and a foreigner, excited attention. The impression soon became general that he was the man to become

a colleague with the aged pastor. Having left the Wesleyan connexion, he considered himself an Independent. He was not a member of any ecclesiastical body.

“ We have now arrived at a period in the history of this church,” to use the words of the Report, “ which to our fathers was of the most trying nature ; this heretofore happy and prosperous church was now about to be severed in twain.”

The causes of the separation are to be regretted, while He who causeth the wrath of man to praise him, overruled it for good. Another church was formed of the same order, which has “ stood for the defence of the truth.”

It is a singular coincidence, that each of the Records of the two churches commences with a detailed account of the trial and suspension of their minister. By a sort of retribution, Mr. Snow, who in early life assisted in cutting off Mr. Cotton from the communion, was himself excluded by a part of the church who had so long adhered to him. Difference in religious sentiment was the avowed cause of his opposition to Mr. Wilson. After having preached for fifty years the discriminating doctrines of the gospel, he felt unwilling to leave his church under the instruction of one who did not harmonize with him in doctrinal views.

I find the following record, which contains the first intimation in the history of the church of a change in religious sentiment. It is dated Sept.

19, 1792. More than a year after Mr. Wilson began to preach to them.

“ At a church meeting it was considered, whereas, some of our members appeared not so well satisfied with some words in the third article of our confession of faith ; though it was not in our power to alter any words without the consent of all the members ; but when all the members present at the meeting and those that were absent, being consulted, the matter was determined by these two questions : (1.) Whether you approve of the alteration proposed to be made in the third article of our Confession of Faith, namely, ‘ that we believe that God hath foreseen and permitted sin ; and hath declared the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure.’ (2.) Are you determined to abide by our confession of faith and covenant, and from this day, by divine assistance, renewedly engage to attend unto and live according to our solemn covenant engagements? Answered in the affirmative.”

The disastrous effects of the division grew out of the wrong feeling indulged. If brethren cannot walk together in love, and cannot exercise condescension in the same spiritual family, they should separate, and like Paul and Barnabas, labor in different fields. The whole vineyard is the Lord’s, and we may labor any where. To oppose one another, to pull down one church to strengthen another, is alike unwise and unchristian. For years the

churches formed by the separation in 1793, kept aloof from each other, greatly to the injury of the cause of Christ, and to their own prejudice. They are now in harmony, and the members may learn a salutary lesson by the review. We have no desire to recur to those days of bitterness and strife. The chief actors, saved by grace, are now, we trust, among the just made perfect.

After Mr. Snow and part of his people had withdrawn, a convention was held and steps were taken to organize the church anew. Great harmony prevailed; a spirit of forbearance was manifested on the part of the majority who remained. Their minister had left them, still they acknowledged themselves under his care.

The record states, "that at a meeting of the Congregational Church, held on the west side of the salt river in Providence, under the pastoral care of the Rev. Joseph Snow, duly warned, and held at the house of our brother Joseph Fuller, on the 25th of April, 1793, Joseph Martin, Moderator, it was *resolved*, first, That the members present are the true, proper, and legal church described in the above words.

Second, That this church has heretofore been greatly negligent and remiss in the exercise of the powers of government and discipline, that exclusively belong to this church, as a congregational church, and that in consequence of such neglect, great disorders have taken place in the church, to

the great hindrance of the prosperity of this church.

Third, That in order to restore peace and good order in the church, and for the promotion of the honor of God, and the cause of true religion, We will immediately resume such government and discipline ; and that in order to carry into effect the above resolutions, we do hereby direct our beloved brethren of the church committee, to immediately wait on our Pastor, and request him to notify a meeting of the church, to be held at the house of Joseph Fuller, on the 25th of this instant, April, at four o'clock, P. M., and in case he refuses to notify one, that our brethren of the committee cause a meeting to be notified at the next public meeting.

Fourth, That at said meeting, before any other business is done, we will choose a Moderator for the time being, to conduct the business of the meeting, and will also choose a clerk to keep the future records of the church.

Fifth, That the present committee, to wit. : our beloved brothers, Nathaniel Jacobs, John Field, Joseph Martin, Jonathan Jenkins, Joseph Fuller, and Thomas Jones, be and are hereby continued in office until others are appointed in their stead ; and that a majority of said committee be, and they are hereby invested with the authority of the church, to call church meetings, and to prepare matters to be acted on at said meetings."

The present constitution of the church was

adopted at the same meeting—a document which contains important principles, worthy the high character, sound sense and established piety of the venerable men who framed and adopted it. [See Constitution, p. 53.]

The Articles of Faith and Covenant, were adopted on the 19th of July, 1793, to which, within a few days, thirty-two members added their names, twenty-one males and eleven females; but two of whom now remain.

Those names, few indeed, transferred we trust to the book of life, should be preserved and be had in grateful remembrance. They were good men, full of the spirit of grace and love, who re-organized this church. The venerable Nathaniel Jacobs stood at their head. He was admitted to the church in 1745, and continued a member until his death, in 1807, a period of sixty-two years. As he ascended to heaven, some of his brethren caught his falling mantle, and exhibited the same heavenly spirit. Among those names are found John Field, Joseph Martin, Joseph Fuller, Benjamin Hoppin, Samuel Proud, Thomas Jones, John Perrin, Stephen Wardwell, and others—names which this church will cherish; they are embalmed in our grateful recollection. They left the impress of their spirit and character upon the usages and regulations of the church. At first they were called to struggle with many difficulties, and if they did not pass through fiery trials, yet they were greatly perplexed, but the

Lord was with them ; they maintained their integrity, and adhered firmly to their excellent minister, who, on the 11th of September, 1793, received a unanimous call to settle over them in the Lord. The Rev. James Wilson was ordained as Colleague Pastor* with Mr. Snow, on the 16th of Oct., 1793. Six churches were represented in the ordaining council. The Rev. Zedekiah Sanger preached the sermon, which was published.

The great Head of the Church was pleased to add his approbation to the preaching of Mr. Wilson, and many were joined to the Lord. Through evil and through good report he went forward, upheld by the countenance and prayers of his brethren in the church, and the presence of his divine Master.

With characteristic energy and zeal, Mr. Wilson engaged for several years in teaching the public school ; though it may be doubted whether his people did not suffer loss by his waste of strength, and distraction of mind consequent upon such exhausting labors, whatever they might have gained on the score of pecuniary consideration.

September 11th, 1795, James Hammond and William Jones were chosen members of the standing committee, to fill vacancies occasioned by the death of Deacon Field and Joseph Martin ; at that meet-

* "Upon the advice of the Council, the church re-considered their proceedings with respect to Elder Snow, and revoked the votes of censure which they had before passed in relation to his conduct, still considering him their minister."

ing also, Stephen Wardwell was elected, to fill the place of Nathaniel Jacobs, who was unable to attend regularly, on account of age and infirmity.

Influenced by a laudable public spirit, the society about this time erected a parsonage house, which the venerable pastor occupied during the period of 44 years, in which time his family passed through many changes, and experienced unparalleled trials; but their covenant God never forsook them.

From 1799 to 1804, the church was in a languishing state, iniquity abounded, the love of many waxed cold, many relapsed into sin and error. How much this state of things might have been owing to the confinement of the pastor to a school, cannot be known; but the Lord gave his people grace to be faithful; the exercise of discipline prepared the way for his coming to his temple. Some who once enjoyed the confidence of their brethren, and held a high place in the church, were cut off. As in the days of the Apostles, when Annanias and Sapphira were struck dead, fear came upon many—some were led to humiliation and prayer. On the following year the Holy Spirit was poured out upon the congregation and town in a wonderful manner. So great a work had never been witnessed here before. By reason of the repeated visitation of the Spirit, we may say, the church, after its reorganization in 1793, excelled the former church in glory. In the course of three months, viz., April, May and June, of that year, sixty-six persons were added to

this church, and during the year, near one hundred and fifty. The blessed effects of that season of refreshing, are felt to this day ; a new impulse was given to Zion, her cords were extended and her stakes strengthened ; some of the most useful members now in the church were *then* added to it. A mistake was made, which churches even now have not learned to correct, that of receiving members without sufficient time to examine their hope. In consequence of which some fell away. About this time, the Saturday evening prayer meeting was commenced, which has been kept up to this day, giving an opportunity to the younger members of the church to improve their gifts. The presence of the Spirit has often been witnessed in these social meetings.

As the church and society increased, they found the meeting house in which they and their fathers had worshipped for more than sixty years, (and which from the time of its erection to the year 1795, was the only house for public worship on the west side of the river—in which the first College commencement was ever held in this town, attended by Gov. Wanton, of Newport, the Colonial Governor, dressed in the costume of that day)—too strait for them ; the society therefore on the 17th of October, 1808, took measures for the erection of another in its place. This was an important step. The house was completed at the close of the year 1809, and dedicated January 1st, 1810. It reflects

great credit on the friends of the enterprise, and stands a monument of the liberality and public spirit of the people. It is one of the most commodious and tasteful houses of worship in New-England.

The church was blessed with another season of refreshing in the year 1812, which added to its strength as well as numbers. The Holy Spirit's influences seem not to have been entirely withdrawn from the ministrations of the gospel during several successive years.

In 1816, a difficulty arose in the church in consequence of the introduction of instrumental music into public worship, which disturbed its harmony, checked the progress of the work which had commenced, and ended in the withdrawal of some of the most worthy members. We have no arithmetic by which to compute the evils of such contentions in the household of faith. The hands of Christ's ministers are weakened, the hearts of the righteous are made sad, while the enemies of Zion rejoice.

Though the face of the daughter of Zion was for a season covered with a cloud, yet in answer to prayer offered by many in secret places, the Lord graciously interposed, the mourning ways of Zion began to be crowded with worshippers, and many were heard inquiring *what they must do to be saved*. Early in the year 1819, many of the youth were gathered into the fold of Christ: the work was silent, but powerful. In the year 1820, a year so

distinguished for revivals of religion throughout the whole land, God appeared in his glory to build up this church. Great numbers of the youth were arrested, convictions were pungent, the stout-hearted trembled, while the saints were greatly quickened. The work was general in all the evangelical churches in the town. Much sympathy was awakened, and at times perhaps there was too much animal feeling. If there was any thing to regret, it was that there was not more discrimination in the examination and admission of members. It was however a glorious work; it elevated the tone of religious feeling, and raised the standard of practical holiness. Its influence was most kind and salutary; it bound the church together in bonds of love, which no subsequent changes have dissolved. The sweet songs of Zion which then flowed from so many lips are yet sung with interest. Many of the converts have died in faith, and some are among the most active and efficient members of the church.

In consequence of the increase of the church, it was deemed advisable to add to the number of its officers; accordingly at a meeting duly appointed, on the 17th of May, 1820, they elected Stephen Wardwell and William C. Snow, to the office of Deacon. In 1820, the *Sabbath School* connected with this church was organized.

After a gathering, there comes a sifting time; as many of those admitted in that revival were young, when temptations were spread for their feet, they

returned to the world, and not a few were excluded. Though such a result was to have been expected, yet it was matter of deep regret. They who put their hand to the plough and look back, are not fit for the kingdom of heaven.

During the next ten years, very few additions were made to the church. It is painful to refer to the causes which operated to awaken prejudice in the public mind against revivals of religion. There was harmony in the church, though few came to her solemn feasts. During a part of the years 1831 and 1832, there were more additions than there had been for the eight preceding years. Special efforts were made during these years to promote the work of God; nor were they made in vain. A new and peculiar interest was awakened in behalf of the benevolent institutions of the age. The church adopted the following resolutions:

Resolved, That as a church, we do highly approve of such institutions as are connected with the diffusion of the Holy Scriptures, unadulterated by the doctrines of men, by the means of *Bible, Tract, Sabbath School, Missionary*, and other kindred associations, and that we will endeavor to give them our hearty co-operation and aid, according as the Lord has communicated unto us pecuniary or moral ability."

From the date of those resolutions in 1831, the spirituality of the church increased; identifying her interests with the spread of the gospel and the

extension of the Redeemer's kingdom, her sympathies went abroad, her views were enlarged, a holier influence was felt in her solemn assemblies; as a natural consequence, those who were added to her communion possessed more of the Spirit of Christ. From that time the proportion of defections from the faith has sensibly diminished. Spiritual prosperity is connected with benevolent action. *Pray for the peace of Jerusalem, they shall prosper that love thee.*

In reviewing the long and eventful ministry of Mr. Wilson, who for forty-seven years stood here as a watchman on the walls of Zion, it is necessary to take into consideration the weak and distracted state of the church when he was ordained in 1793, the men who were contemporary with him in the ministry in other churches, and the vigorous and flourishing condition of the Society when he was called to his reward.

He took the oversight of this people when they were feeble and few in numbers, in consequence of the separation of a large minority, who for several years could not feel cordial to him or his people. Notwithstanding these embarrassments, he gave himself to the work of the ministry with singular devotedness. It is believed there is not an instance in New-England, where a pastor has been so little absent from his people, has preached to them so uniformly on the Sabbath, and stood by them in all changes so steadily, as Mr. Wilson. He had vigor-

ous health, a ready mind, a retentive memory, wonderful power of extemporaneous preaching, so that he could give more time to pastoral duties than almost any other man. The result was, uncommon attachment on the part of his people, regular attendance on his ministrations, great regard for his opinions. His preaching was evangelical. If his venerable predecessor preached the law, and searched the conscience, he preached the gospel and healed the wounded spirit. He was eminently successful in winning souls to Christ. His own christian experience led him to dwell upon the promises; his delight was to exhibit the Savior in the fullness of his grace, in the tenderness of his compassion, in the power of his love—as a friend that sticketh closer than a brother. In the meridian of his life he often preached with great effect; he had a fine full-toned voice, a benevolent countenance, a warm heart; so that he was at times truly eloquent. He erred with his predecessor, in continuing to preach after the failure of his powers; the respect and kindness of his people led them to bear with his infirmities, while the young for a season lost their interest in his preaching. For some years, therefore, they were exposed to the zeal of other ministers, who led off many of his flock.

When he was ordained, Elder Gano, pastor of the First Baptist Church, and Dr. Hitchcock, pastor of the First Congregational Church, were in full vigor. He sustained himself by their side, secured their con-

fidence, and had their full fellowship. They were able men, and left a deep and lasting impression upon this community. Dr. Hitchcock was much attached to him, and left him at his death some valuable books from his library.

The successor of Dr. Hitchcock was a different man ; his end proved him unlike in all respects. As he gradually avowed erroneous sentiments, Mr. Wilson ceased to hold fellowship with him. Attempts have been made to induce the belief that Mr. Wilson was unsound in the faith, and that many of his church had fallen into error. There was a time when his mental and physical powers began to fail ; and some designing persons took advantage of his frankness and feebleness, to unsettle his mind in relation to some of the great doctrines of the gospel. If in early life he had disciplined his mind by writing his sermons and studying systematically the plan of truth revealed in the Bible, he would not have been exposed to such temptations. But his people promptly met these disclosures, and he as readily reviewed his course, retraced his steps, and settled down upon the foundation of the articles and covenant of the church. He was more sinned against than sinning. The constitution of the church is of that broad and liberal character, it is to be expected there will be some diversity of views in the members, while the articles of faith and covenant are so explicit and orthodox, that one must be guilty of perjury to assent to them publicly, as all do

who join the communion, if he be essentially erroneous. With a view however to guard the church more effectually against the intrusion of unworthy members, they adopted seven questions, which are to be submitted to every candidate, on profession or by letter, before he can be received. These questions bear upon the radical errors of the present day, and the distinguishing duties of christian life. More recently other rules have been adopted, which embody more fully the consistency and self-denial of the gospel.

Mr. Wilson, in the latter part of his life, had great religious enjoyment. He often recurred to the days of his youth, the time of his espousals to Christ ; his heart was tender ; the conflicts of life passed from his mind, and, like the patriarch, he waited for his change to come. My intercourse with him for more than two years, was pleasant and profitable. When he was seventy-five years of age, he consented to have a colleague. The manner in which provision was made for his support in the decline of life, was equally gratifying to him and creditable to the people. Never did an aged pastor go down to the grave more securely entrenched in the affections of his church, while to the last he gave them his prayers and his blessing.

In 1835, the Rev. Cyrus Mason was invited to settle among them, as colleague paster with Mr. Wilson. He had been for several years pastor of the Cedar Street Presbyterian Church, New-York ;

he came in the fullness of the blessing of the gospel; his preaching was highly acceptable; the congregation increased, his prospects of usefulness were bright; but ill health soon compelled him to resign his charge. He remained however long enough to leave an impression on the people; his active mind and fine taste led him to project extensive repairs in this house of worship, the accomplishment of which reflect equal honor on him and the congregation. On his removal from this church, he was elected professor in the University of New-York, which office he continues to fill. He was graduated at Union College, Schenectady, and recently received from Brown University the honorary degree of Doctor of Divinity.

Doctor Mason was installed associate pastor, Oct. 7th, 1835, and dismissed by a council, September 19th, 1836.

Your present pastor came here in February, 1837, and was installed colleague pastor in June following. He has ever considered it a matter of thankfulness that he possessed the entire confidence and shared the affection of his venerable father in the ministry, who died September 14th, 1839."

So that I am the third sole pastor of this people in one hundred years. Should the mantle of my predecessors fall upon me, and should my connection with this church continue, but few of those present could hope to see a successor. If it be instructive to review the past, it is solemn to antici-

pate the future. We have reached an interesting period in our history as a church. We are gathered here to set up our memorial; we may truly say, *Hitherto hath the Lord helped us.* We repeat with veneration the names of the men who, in the name of their God, set up their banners here; who avowed their attachment to the doctrines of the gospel: and while others seem to boast that they "never had a multitude of religious services, or periodical religious excitements, or any imposition of creeds or severity of discipline," or "any one feature, speculative or practical, resembling the stern character of orthodox churches," we rejoice in their firm purpose, invincible perseverance, which led to the establishment of a church which has never been without a teaching priest, stated ordinances, or the divine approbation. Our doctrines and discipline may be called "stern"—they are not ours, but His who said, *if any man will be my disciple, let him deny himself, take up his cross and follow me.* If it be the sternness of truth, of righteousness, we will bear the reproach.

Entering, as we now do, upon a new century, it behoves us to consecrate ourselves anew to the service of that God who in faithfulness led our fathers through all the trials of their way, and who will never forsake their children, if they remain steadfast in the doctrines of Christ. This is a religious act we have come to-night to perform. Let each one for himself devote all he possesses to the God of

his salvation. We have received a rich inheritance from our fathers, in the prayers they offered, the principles they adopted, the system of truth they embraced, the rules and regulations they observed; these we are to transmit to posterity. It will depend upon the course we pursue, the character we maintain, the consistency we preserve, whether we secure the respect and gratitude of those who come after us. With all the advantage of the light of past experience, the study of history, the page of divine Providence, can we be so recreant to our high trust, so unmindful of our obligations, so false to our covenant vows, as to desert this standard, forsake our principles, or abandon our ground? No. Around these altars where our fathers worshipped, standing on the spot where holy men sang and prayed, we pledge ourselves to rally under the standard of evangelical truth, and by divine grace, will maintain the integrity of our creed, and perform the conditions of our covenant.

Lord God of our fathers, This day, do we, with the utmost solemnity, surrender ourselves to thee. We renounce all former lords that have had dominion over us; and we consecrate to thee all that we are, and all that we have,—the faculties of our mind, the members of our body, our worldly possessions, our time, and influence over others: to be used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest us in life.

CONSTITUTION

OF THE

BENEFACTANT CONGREGATIONAL CHURCH,

PROVIDENCE, R. I

ADOPTED APRIL 25, A. D. 1793.

ARTICLE 1. The great end and design of our Blessed LORD and SAVIOR, JESUS CHRIST, in establishing his Church on earth, appears to be the glory of GOD, and the common benefit of fallen, lost and sinful men, of all descriptions, tongues and languages, and that there is no superiority of one member above another, either officer or private member, in respect of rights; but all are equal.

ART. 2. This Church is a CONGREGATIONAL CHURCH, and is independent in its government and discipline, and acknowledges no head or superior but CHRIST alone; and that all powers of government, in all cases originate, and are derived from the Church collectively, so that any powers of office exercised in the Church, must be by the appointment of the Church, and revocable at pleasure.

ART. 3. The Church has a right and is competent in and of itself to choose and appoint its own Minister, Pastor or Elders, Deacons, and all other officers that they deem necessary and according to the Scriptures, in order to its due organization and for the benefit of the body; and has also a

right to make null and void such appointments at their pleasure, whenever they judge it necessary for the good of said body, so far it respects themselves.

ART. 4. That all Questions that can possibly come before the Church, or in any wise affect the Church, must be acted on in a meeting of the Church, duly warned, in such manner as the Church shall direct; and after being sufficiently debated, shall be determined by a majority of voices of the male members present, (excepting altering the Constitution. Articles of Faith and Church Covenant.) It shall be the duty of the majority to labor to gain the minority; but if they do not succeed, it is the duty of the minority to submit, that decency, order and harmony be preserved in the Church.

ART. 5. As on the one hand we reject all worldly power and establishments, and think them detrimental to the advancement of CHRIST'S spiritual kingdom, so on the other, we hold it an indispensable duty to seek to promote the prosperity of the civil government under which we live, and to obey its laws, so long as no laws are enacted to bind our consciences.

ART. 6. This Church professes what is commonly called open Communion, and their Table, at the celebration of the supper of our blessed REDEEMER, is open to any person or persons who are orderly and regular Christians, and whose Christian experience the Church, or those whom they may appoint to hear the same, are satisfied with.

ARTICLES OF FAITH.

ARTICLE 1. We believe in one only living and true **God**, Infinite, Eternal and Unchangeable in all His attributes.

ART. 2. Of the **HOLY TRINITY** we believe there are three that bear record in **Heaven**, the **FATHER**, the **WORD**, and the **HOLY GHOST**, and that these three are one.

ART. 3. We believe that **God** hath foreseen and permitted whatsoever comes to pass, and is the Author of all Good, and will punish all Sin.

ART. 4. We believe **God** created our first Parents Righteous and Holy, and entered into a Covenant of Life with them, on condition of perfect obedience; but they being left to the freedom of their own will, ate of the forbidden fruit, by which they lost the Divine Image, defiled their whole nature, brought themselves and all their posterity under the wrath and curse of **God**.

ART. 5. We believe that **God** so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

ART. 6. We believe the only Redeemer of **God's** elect, is the **LORD JESUS CHRIST**, who is **God** and

man in two distinct natures and one person forever, who gave himself a ransom for all, and executes his threefold office of Prophet, Priest, and King, towards every true believer.

ART. 7. We believe the HOLY SPIRIT, by convincing of sin, and working faith in the elect, or true believers, unites them to CHRIST, the true object of faith, so that all those who were foreknown, called, justified, will be eternally glorified.

ART. 8. We believe that every true believer is justified by the righteousness of CHRIST, received by faith alone, who out of *Divine Grace* hath fully satisfied *Divine Justice* for every believer, and made them joint heirs with himself in such a vital union, that they feel the effects of Redeeming love in their souls, which worketh in them true repentance.

ART. 9. We believe the Holy Scriptures are the only (written) rule of faith and practice.

ART. 10. And that the Moral Law is also a rule of life to every believer, and according to the words of our LORD, that as the tree is known by its fruit, so is every true believer known by the fruits which he produceth.

ART. 11. We believe there are two special signs of the covenant of *grace*, viz: BAPTISM and the LORD'S SUPPER.

ART. 12. We believe in the Communion of all Saints, the Resurrection of the Body, and a Day of Judgment, and a future state of Rewards and Punishments.

COVENANT.

ART. 1. We do unfeignedly resign up ourselves to the LORD JEHOVAH, Father, Son, and Holy Ghost, and avouch him this day to be our God, Father, Savior, and Leader, our portion here and forever.

ART. 2. We receive the LORD JESUS CHRIST, as our Prophet, Priest, and King, and will make it our great care to hold fast the doctrines of the Gospel as he hath taught us, viz : the doctrine of man's impotency, that by nature we are all children of wrath ; the doctrine of Justification only by CHRIST, received by Faith alone ; the doctrines of Perseverance, Assurance, and all the doctrines of Grace contained in the Holy Scriptures.

ART. 3. We will labor, by the assistance of the HOLY GHOST, to hold regular communion with the whole regular mystical body of CHRIST.

ART. 4. We do solemnly promise, by the assistance of the HOLY GHOST, mutually to watch over one another, in all brotherly offices of love and tenderness, by reproofs and admonitions, as CHRIST hath enjoined us, according to our several places.

ART. 5. We purpose by the assistance of the HOLY SPIRIT, to oppose all sin and error forbidden in the Scriptures, both in ourselves and others.

ART. 6. We will by God's assistance be careful to bring up all under our care in the nurture and admonition of the LORD.

ART. 7. We will by God's assistance be careful to read the Scriptures of the old and new Testament, which is the word of God, and take that to be our standing Rule, by which we are to try our spirits and regulate our lives and conversation, submitting ourselves to the order and discipline of this Church in the LORD.



QUESTIONS

To be propounded to Candidates by the Committee.

ADOPTED AUGUST, 1832.

1. Do you believe in what is commonly called the Doctrine of the Trinity, or that the Father, Son, and Holy Ghost exist as the one true God ?

2. Have you any belief in what is commonly termed Unitarian sentiments, or those that deny that JESUS CHRIST is GOD ?

3. Have you any belief in the Doctrine of Universal Salvation, or restoration of all mankind, without distinction of character in a future state ?

4. Do you agree totally to abstain from the use of ardent spirits,* except for medicinal purposes ?

5. Do you feel it your duty, in obedience to the Divine command, to observe the Sabbath day as holy time, by abstaining from all unbecoming recreations, journeyings, either by land or water, vain visits, or pursuing ordinary business of any kind, except in cases of necessity or acts of mercy ?

6. Do you believe it to be a duty, and will you practise family Prayer, so long as you may remain the head of a family, when health will permit ?

7. Do you believe it to be your duty to live in the daily practice of secret Prayer, by retiring alone for the special performance of this duty ?

* Amended May 18, 1842—Intoxicating liquors, substituted for ardent spirits.

RESOLUTIONS.

ADOPTED NOVEMBER 30, 1838.

Resolved, That it is the duty of every member of this Church, on removing from this city with the view of taking up a new residence, to take with them Letters of dismission and recommendation to other Churches in fellowship with this, near the place of their new residence; and all members thus removing, and neglecting to take such Letters for the term of one year after their removal, shall be reported to the Church.

Resolved, That all members of other Churches, who reside in this city and are in the habit of communing with this Church, shall be required to bring Letters of dismission and recommendation from the Churches where they belong, within one year from the commencement of their communing with this Church.

[ADOPTED JANUARY, 1839.]

Resolved, That while the Religion we profess admits of the greatest joy and rejoicing, and in no wise denies to the Christian all that is profitable in social intercourse, or shuts him out from a participation in all that can strictly be called "innocent" in amusements; still the joy of the Christian is such as the world knows not, and cannot result from those vain amusements which the world approve, and which give pleasure to the natural heart.

Nor is it consistent with the principles of the religion of Christ, for its professors to indulge in any amusements or modes of spending time, which tend to levity or thoughtlessness on religious subjects.

Resolved, That it is the duty of this Church as a body, and of its members individually, to discourage and oppose, by all proper means, the inroads now making upon the good order and religious character of this community ; and to encourage, by all proper means, a determined opposition on the part of Christians, to every demoralizing amusement and unchristian pastime ; and that one of the means placed in the hands of the Church for this purpose, is its right of discipline.

Resolved, That among the amusements of this character, this Church recognize as such, *the Theatre, the Circus, Balls and Dancing Parties*—and as they have ever been looked upon in this light by this Church, since its re-organization, therefore any indulgence in these must be considered as a breach of covenant obligations on the part of the members of this Church, and treated accordingly.

Resolved, That as the heart is deceitful, and professing Christians are liable to be led away to indulge in such dangerous amusements, therefore it is their duty to make use of suitable means of grace to prevent this ; to be constant in prayer, to maintain family devotion, to attend (when practicable) the meetings established by the church, as well on the evenings of the week as on the Sabbath—to

engage in Christian benevolent objects, and identify themselves with these efforts by personal application and labor—and that this Church enjoins upon all its members not to “forsake the assembling of themselves together.”

Resolved, That this Church disapproves of any of its members sending their *children* to dancing schools, as being contrary to that part of their covenant obligations by which they have solemnly agreed that they “will be careful to bring up all under their care in the nurture and admonition of the Lord.”

Resolved, That this Church considers the practice of travelling by steam-boats, stages or other conveyances, on the Sabbath, for business or pleasure, or of visiting the Post-Office, to procure letters on business on that day, as a breach of the fourth commandment, which enjoins on all to “Remember the Sabbath day to keep it holy;” and if any of the members of this Church are found to be engaged in travelling, &c. as aforesaid, that they shall be dealt with as the rules of Christ’s Church direct.

MINISTERS.

- REV. JOSEPH SNOW, from the original organization of the Church, in 1743, to the separation, in 1793. Term of ministry, 50 years.
- REV. JAMES WILSON, from the re-organization, in 1793, to his death, Sept. 14, 1839. Term of ministry, 46 years.
- REV. CYRUS MASON, from New-York, installed as Colleague Pastor with Rev. James Wilson, 1835; resigned on account of ill health, 1836.
- REV. MARK TUCKER, D. D., Installed June 21, 1837.

PAST DEACONS.

	Elected.	Deceased.
BENJAMIN CARY,	Oct. 14, 1793,	Deceased.
STEPHEN RAWSON,	unknown,	“
HENRY BACON,	March 1, 1774,	“
JOSEPH FULLER,	Sept. 30, 1791,	“
JOHN FIELD,	unknown,	“
JAMES SNOW,	April 25, 1791,	“
JAMES HAMMOND,	Aug. 19, 1799,	“
WALTER PAINE,	Aug. 11, 1808,	resigned and removed from the City.
JOHN DUNWELL,	Oct. 21, 1816,	Deceased.

STEPH'N WARDWELL, May 17, 1820, Deceased.
 S. S. WARDWELL, Feb. 19, 1840, resigned 1843,
 and united with the 4th Cong. Church.

OFFICIATING DEACONS.

WILLIAM C. SNOW,	elected	May 17, 1820.
WARREN S. GREENE,	"	Dec. 6, 1836.
WILLIAM J. KING,	"	Feb. 19, 1840.
JONATHAN B. NICHOLS,	"	Dec. 22, 1843.

CLERK,
 WILLIAM C. SNOW.
 TREASURER,
 BENJAMIN DYER.

THE STANDING COMMITTEE.

This Committee is composed of the Pastor and the four Deacons for the time being, and three members, the latter of whom are chosen triennially, one of them vacating annually. The same may be re-chosen, at the option of the Church.

Present Members,
 BENJAMIN DYER,
 JONATHAN S. ANGELL,
 EZRA BOURNE.

NAMES OF RESIDENT MEMBERS,

IN THE ORDER OF ADMISSION.

Those whose names are marked (*) are communicants who reside near the City, or are temporarily absent.

M A L E S .

Names.	Admitted.	Remarks.
Benjamin Eddy,	1793	
John Snow,	1805	
Calvin Dean,	"	
Ephraim Haswell,	"	
Anthony B. Arnold,	"	
John H. Greene,	"	
William Chace,	1807	
Nicholas B. Gladding,	1815	
Hercules Whitney,	1816	
Timothy Gladding,	1819	
Cyrus Potter,	"	
William Russell,	"	
Charles L. Bowler,	"	
William C. Snow,	"	
Asa Bosworth,	"	
Theodore Taylor,	"	
Pardon Clarke,	"	
Thomas Cory,	"	
Caleb Arnold,	1820	
James Barnes,	"	
Joseph V. Snow,	"	
Edward Snow,	"	
Thomas Wilson,	"	

Names.	Admitted.	Remarks.
William J. King,	1820	
George T. Snow,	"	
William Pabodie,	"	
Thomas Eddy,	"	
Edward R. Young,	"	
Joseph G. Snow,	"	
Josiah Wardwell,	"	
Job Angell,	"	
Warren S. Greene,	"	
John Wardwell,	"	
Jonas Steere,	"	
Francis Haswell,	"	
Eaton W. Maxey,	"	
Charles Hodges,	1821	
Jonathan B. Nichols,	1822	
Lewis Bosworth,	1826	
Thomas J. Wardwell,	1827	
Joseph B. F. Fuller,	1829	
Jonathan S. Angell,	1830	
Jeremiah Boss,	"	
William H. Murray,	1831	
Benjamin Dyer,	"	
Joseph Manton,	"	
Watson D. Hatch,	1832	
Josiah F. Everett,	"	
Richard Daglish,	"	
James Murray,	1835	
Royal P. Gladding,	1836	
Carr Lawton,	"	
Rev. Mark Tucker,	1837	
Samuel Reynolds,	"	
William H. Simmons,	"	
John Giles,	"	
Abiel Sampson,	1837	
Solomon Gilbert,	"	

Names.	Admitted.	Remarks.
Henry A. Cory,	1838	
Benjamin T. Albro,	1839	
George Drew,	1840	
Increase Sumner,	“	
Benjamin B. Dyer,	“	
Benjamin White,	“	
Jacob Symonds,	“	
Edward Field,	“	
John W. Field,	“	
Ezra Bourne,	“	
Homer P. Hunt,	1841	
Otis Wilmarth,	“	
Alex. J. Andrews	“	
George H. Nichols,	1842	
William H. Taylor,	“	
George N. Gilmore,	“	
William W. Hoppin,	“	
John B. Ames,	“	
William Woodward,	“	
James Thompson,	“	
Joseph McCulloch,	“	
John Ash,	“	
Joseph W. Fearing,	“	
Alden Pabodie,	“	
William W. Arnold,	“	
Luther Ainsworth,	“	
Richard M. Snow,	“	
George Allen Snow,	“	
Benjamin Hoppin,	“	
William Montgomery,	“	
Samuel W. Hubbard,	“	
Benjamin M. Jackson,	“	
Robert Hays,	“	
George W. Crocker,	“	
Elisha S. Evans,	“	

Names.	Admitted.	Remarks.
Charles Albert Snow,	1842	
Lafayette Burr,	"	
William W. Crandell,	"	
Jonathan Leonard,	1843	
George W. Arnold,	"	
Charles Seagur,	"	
Joseph Forkey,	1844	
John Toy,	"	
James Manchester,	"	
<i>Non-Residents.</i>		
Joseph Wheelock,	1805	
Philo B. Cooke,	1832	
James W. Paine,	1837	
Samuel Gritman,	1839	
George S. Tapley,	1840	
George W. Murray,	1842	
Edward Fowler,	1842	
Albert G. Catlin,	1844	

F E M A L E S .

Members who change names by marriage, or who remove from the City, should give early notice of it to the Pastor, or some Deacon of the Church.

Names.	Admitted.	Remarks.
Zerviah C. Staples,	1793	wid'w of Sm'l Staples
Sarah Eddy,	"	wife of Benj. Eddy
Lydia Branch,	"	
Mary Hoppin,	1795	wid'w of Benj. Hoppin
Rhoda Taylor,	"	wid'w of Rob't Taylor
Mary Walker,	1801	wid'w of N. Walker
Mary Jones,	"	widow of John Jones
Freelove Simmons,	1804	wife of S. Simmons
Mary Bowers,	1805	widow of L. Bowers
Mary Cory,	"	wife of Caleb Cory
Sybil Dyer,	"	widow of Olney Dyer
Hannah Burr,	"	widow of James Burr
Susannah Perrin,	"	
Hannah Snow,	"	wife of Thos. Snow
Mary Brownell,	"	widow of I. Brownell
Phebe Greene,	"	wife of J. F. Greene
Abigail Dean,	"	
Wealthan Lindsey,	"	
Ann Warner,	"	widow of H. Warner
Sarah Remington,	"	
Elizabeth Gladding,	1806	wife of T. Gladding
Susannah Manton,	1808	widow of O. Manton
Isabella Henry,	"	widow of Alex. Henry
Freelove Dyer,	1810	
Sarah Hammond,	"	wid'w of J. Hammond
Sarah Gladding,	"	
Anstis Elderkin,*	"	wid'w of E. Elderkin
Elizabeth Merriwether,	1812	wf. of W. Merriwether

Names.	Admitted.	Remarks.
Fanny Allen,	1812	widow of Sam'l Allen
Elizabeth Farnum,	"	widow of D. Farnum
Betsey Hunt,	"	wife of Samuel Hunt
Ann M. Tillinghast,	"	wife of J. Tillinghast
Mary A. Field,	"	widow of S. Field
Sally S. Prentice,	"	wife of John Prentice
Susannah Harrington,	"	wife of T. Harrington
Abby W. Potter,	"	wid'w of Philip Potter
Lydia Crapon,	"	widow of D. Crapon
Cerene Potter,	"	widow of C. Potter 2d
Sarah Field,	"	wife of Benj. Field
Mary Greene,*	"	wife of John Greene, Warwick.
Sarah T. Bosworth,	1813	wife of S. Bosworth
Abigail Cooley,	"	wife of F. Cooley
Mary Rhodes,	"	widow of F. Rhodes
Martha Whitney,	"	wife of H. Whitney
Achsah Snow,	1814	wife of Sam'l Snow
Francis Gramont,	1815	
Rebecca Y. Gladding,	"	wife of N. B. Gladding
Clarissa Gulliver,	1816	
Mary Ann Fillmore,	"	wife of Jesse Fillmore
Betsey Bosworth,	"	wife of Asa Bosworth
Rebecca S. Russell,	"	wife of Wm. Russell
Mary M. Wilson,	"	widow of John Wilson
Sarah Cory,	"	wife of Thos. Cory
Jane Pabodie,	"	wife of Wm. Pabodie
Martha Billings,	"	wife of Wm. Billings
Betsey Barton,	"	
Narcissa Snow,	"	wife of Wm. C. Snow
Sarah Mumford,	"	wife of Jas. Mumford
Almira Miller,	"	wife of John Miller
Frances Dyer,	"	wife of Elisha Dyer
Lydia Rhodes,	"	widow of T. Rhodes
Abby Greene,	"	wife of Wm. F. Greene
Nancy King,	"	widow of Elijah King

Names.	Admitted.	Remarks.
Sarah Child,	1817	wife of Griffin Child
Martha Frost,	"	widow of E. R. Frost
Elizabeth Jackson,	"	widow of S. Jackson
Polly Jackson,	"	
Abigail Philbrook,	1819	widow of T. Philbrook
Hannah G. Bowler,	"	wife of C. L. Bowler
Amy H. Hoppin,*	"	widow of H. Hoppin
Mary M. Gray,	"	widow of Rob't Gray
Anstis Randall,	"	
Judith Paul,	"	
Rebecca Taylor,	"	widow of G. Taylor
Mary A. Potter,	"	wife of Cyrus Potter
Susan Aborn,	"	widow of Edw. Aborn
Hannah Dyer,	"	wife of Charles Dyer
Abigail Fuller,	"	widow of Dr. J. Fuller
Sarah Clarke,*	"	widow of Thos. Clarke
Elizabeth Prentice,	"	widow of T. Prentice
Eliza Battey,	"	widow of S. Battey
Betsey Snow,	"	
Maria D. Henry,	"	widow of Wm. Henry
Persis Barton,	"	
Abigail Williams,	"	widow of C. Williams
Elizabeth Covil,	"	
Mary Potter,	"	widow of S. Potter
Hannah Cragon,	1820	widow of S. Cragon
Rachel Clarke,	"	wife of Pardon Clarke
Lydia Davis,	"	wife of Robert Davis
Rosannah Saxe,	"	
Sophia Hall,	"	
Esther Burton,*	"	
Hannah Martin,	"	wife of J. H. Martin
Alice B. Snow,	"	wife of G. T. Snow
Sophia Taylor,	"	wife of T. Taylor
Julia G. White,	"	wife of Benj. White
Esther Covil,	"	

Names	Admitted.	Remarks.
Mary A. Greene,	1820	wife of W. S. Greene
Eliza Snow,	"	wife of R. M. Snow
Dorcus Wardwell,	"	wife of John Wardwell
Harriet Horton,	"	wife of S. Horton
Sarah G. Wardwell,	"	wf. of Josiah Wardwell
Louisa Manton,	"	widow of E. Manton
Nancy Greene,	"	widow of H. A. Greene
Ann W. Philbrook,	"	
Lydia G. Wardwell,	"	wife of T. J. Wardwell
Melisent P. Cory,	"	wife of Edward Cory
Mary Ainsworth,	"	wife of L. Ainsworth
Rebecca Read,	"	wife of David Read
Ann Holden,	"	wife of C. Holden 2d
Naomi Pabodie,	"	wife of Alden Pabodie
Eliza Maxey,	"	wife of E. W. Maxey
Mary B. Hidden,	"	
Hannah B. Potter,	"	widow of Wm. Potter
Abby Greene,	1821	wife of Duty Greene
Mary K. Hoppin,*	"	wid'w of G. W. Hoppin
Susan Moore,	"	widow of J. Moore
Mary Ann Nichols,	"	wife of J. B. Nichols
Emily Coggeshall,	"	wife of C. Coggeshall
Julia Ann Hodges,	"	wife of Chas. Hodges
Martha Barstow,	"	wife of Nath'l Barstow
Ann Gould,	"	wife of J. C. Gould
Sarah Ann Bosworth,	1822	wife of L. Bosworth
Eliza Mitchell,	"	wife of Edw. Mitchell
Abby B. Martin,	"	widow of J. S. Martin
Elizabeth Wardwell,	1826	widow of Deacon Stephen Wardwell.
Ruth Fenner,	"	wife of Daniel Fenner
Mary Trescott,	1827	wife of Wm. Trescott
Esther A. Ingalls,	"	
Dorcus Arnold,	"	wife of Wm. W. Arnold
Frances E. Stead,	"	wife of Thos. J. Stead
Anstis Manton,	1828	widow of S. Manton

Names.	Admitted.	Remarks.
Harriet Thomas,	1828	widow of B. Thomas
Nancy L. Sumner,	"	wife of L. Sumner
Loraine Tyler,	1829	widow of S. Tyler
Deborah K. Taft,	"	wife of Orray Taft
Ann Frances Manton,	"	wife of Jos. Manton
Mary Knight,	"	wife of ——— Knight
Mary Sprague,	"	wife of T. Sprague
Amey H. Angell,	1830	wife of J. S. Angell
Margaret Mercereau,	"	
Sarah S. Wood,	"	
Ann Murray,	"	wife of Wm. H. Murray
Charlotte C. Taber,	"	wife of Wm. Taber
Mary Ann Stetson,	"	widow of D. Stetson
Sarah T. Munroe,	"	wid'w of W. C. Munroe
Frances H. Wheeler,	"	wife of G. W. Wheeler
Mehitable Potter,	"	wife of Phineas Potter
Martha M. Horton,	"	
Elizabeth A. Aborn,	1831	
Hannah R. Aborn,	"	
Adela C. Padelford,	"	wid. of E. N. Padelford
Phebe C. Crocker,	"	wife of G. W. Crocker
Frances G. Cutler,*	"	wife of S. B. Cutler
Abby P. Arnold,	"	wife of A. B. Arnold
Frances M. Aborn,	1832	
Anna Hawkes,*	"	widow
Sarah Bradley,	"	wife of C. S. Bradley
Susan Ann Mumford,*	"	
Zelinda Matteson,	"	wife of H. A. Matteson
Mary Ann Everett,	"	wife of J. F. Everett
Rebecca M. Gladding,	"	wid. of G. W. Gladding
Alice A. Field,	"	wife of Edward Field
Eliza W. Taylor,	"	
Mary O. Thomas,	"	wife of Lewis Thomas
Lydia Crandell,	"	wife of Wm. Crandell
Elizabeth Pitts,	1833	

Names.	Admitted.	Remarks.
Lucy S. Lawton,	1833	wife of Carr Lawton
Phebe Ann Babcock,	"	widow (colored)
Elizabeth Taylor,	"	widow (colored)
Martha Wardwell,	"	wid'w of J. Wardwell,
Mary McComb,	1834	wife of S. McComb,
Lydia R. Dawson,	"	wid. of T. R. Dawson
Esther D. Rathbone,	"	wife of G.S. Rathbone
Sarah B. Murray,	"	
Sarah C. Haynes,	"	
Mary H. Gladding,	1835	
Caroline W. Gladding,	"	
Martha E. Billings,	"	
Elizabeth B. Seymour,	"	wife of P. H. Seymour
Phebe Ann Millard,	"	
Lydia C. King,	"	wife of Wm. J. King
Frances A. Hoppin,	"	wife of W. W. Hoppin
Eliza H. Blanchard,	1836	
Sarah Whipple,	"	widow of J. Whipple
Zerviah Arnold,	"	widow of S. Arnold
Maria Bourne,	"	wife of Ezra Bourne
Mary Brightman,	"	(colored) wife of Cato Brightman.
Rebecca F. Price,	"	
Jane Ogden,	"	
Susan Spooner,	"	
Mary Bowen,	"	wid'w of T. Bowen
Mary Ann Smith,	"	
Mary E. Smith,	"	wife of A. Smith
Abby W. Robinson,	"	
Sarah Reynolds,	1837	wife of S. Reynolds
Melinda Bryant,	"	
Clarissa Potter,	"	
Susan P. Gladding,	"	
Mary S. Bosworth,	"	
Sarah T. Bosworth,	"	
Sarah Aborn,	"	widow of L. Aborn

Names.	Admitted.	Remarks.
Sylvania Simmons,	1837	wf. of W. H. Simmons
Mary Tillinghast,	"	wid. of W. Tillinghast
Mary P. Arnold,	"	wife of G. W. Arnold
Betsey R. Remington,	"	wife of D. Remington
Phebe Andrews,	1838	widow of D. Andrews
Eliza T. Wayman,*	"	widow
Rhoda B. Curtis,	"	wife of T. Curtis
Anstis Snow,	"	widow of Benj. Snow
Maria G. Barker,	"	wife of Hiram Barker
Eliza Woods,	"	wife of A. Woods
Mary Arnold,	"	wife of Geo. Arnold
Mary L. Mathewson,*	"	wid'w of J. Mathewson
Mary Ann McNeal,	"	
Sarah Ann Aldrich,	"	wife of Rob't Aldrich
Mary Augusta Van Orden	"	
Nancy W. Lippitt,	"	
Mary Ann Briggs,	"	
Dolly D. Cooper,	"	
Orphelia Fisher,	"	wife of Doct. Fisher
Abigail Atwood,	"	widow of D. Atwood
Celia Knight Bixby,	1839	widow
Maria Giles,	"	wife of John Giles
Elizabeth K. Rice,	"	wife of Dan'l Rice
Almira D. Gladding,	"	
Ruth A. Simmons,	"	
Susan B. Wyatt,	1840	
Elizabeth Chapin,	"	widow of J. Chapin
Cinderilla Briggs,	"	widow of A. Briggs
Lydia Sheldon,	"	wife of T. Sheldon
Martha Y. Tucker,	"	
Roby P. Eddy,	"	wife of Thos. Eddy
Harriet S. Dyer,	"	wife of Benj. Dyer
Emeline Symonds,	"	wife of J. Symonds
Amanda L. Wilmarth,	"	
Mary Eliza Kendall,	"	wife of Geo. Kendall

Names.	Admitted.	Remarks.
Lydia Ann Y. Gladding,	1840	
Ann Brown,	"	
Sarah T. Washburn,	"	wid. of C.S. Washburn
Phebe Dean,	"	widow of James Dean
Jerusha Field,	"	wife of J. W. Field
Lydia Saunders,*	"	wife of I. Saunders
Mary W. Thurber,	"	
Sarah F. Vaughn,	"	wife of W. Vaughn
Sarah S. Vaughn,	"	
Sarah E. Williams,*	"	(colored)
Mary Fearing,	"	
Loraine Carrington,	"	wid. of E. Carrington
Sarah Barker,	"	
Phebe J. Sampson,	1841	wife of Abiel Sampson
Almira W. Moore,	"	wife of Joseph Moore
Lydia Ann Albro,	"	wife of B. T. Albro
Elizabeth Marsh,	"	wife of John Marsh
Agnes Toy,	"	
Elizabeth Van Amringe,	"	
Sarah Graham,	"	wife of Henry Graham
Elizabeth Graham,	"	
Nancy Ash,	"	wife of John Ash
Mary Hunt,	"	wife of H. P. Hunt
Amelia Andrews,	"	wife of A. J. Andrews
Hetty Munroe,	"	wife of John Munroe
Martha Ash,	1842	
Elizabeth Tucker,	"	
Adeline E. Wheeler,	"	
Mary Ann Simmons,	"	
Elizabeth V. Murray,	"	
Mary B. Taft,	"	wife of Edw. A. Taft,
Amelia Frances Potter,	"	
Amelia H. Snow,	"	
Mary Brown,	"	
Nancy Dalglish,	"	wife of R. Dalglish

Names.	Admitted.	Remarks.
Catharine Daley,	1842	
Nancy Simmons,	"	widow of S. Simmons
• Eliza Tyler,	"	wife of Edw. M. Tyler
Harriet F. Ames,	"	wife of John B. Ames
Margaret Ash,	"	
Caroline C. Simmons,	"	
Mary Wheeler,	"	
Adeline M. Young,	"	
Almira J. Wardwell,	"	
Zipporah B. Cory,	"	wife of H. A. Cory
Emily C. Cory,	"	
Eliza S. Hartshorn,	"	
Mary C. Tillinghast,	"	
Mary Ann Montgomery,	"	wf. of W. Montgomery
Elizabeth Thompson,	"	wife of J. Thompson
Amanda M. Godfrey,	"	
Susan F. Williams,	"	wife of E. S. Williams
Frances Barnes,	"	wife of James Barnes
Phebe P. Jackson,	"	wife of B. M. Jackson
Sarah Hayes,	"	wife of Robert Hayes
Ann Eliza Gladding,	"	
Sarah Ann Gilmore,	"	wife of G. N. Gilmore
Elizabeth W. Brownell,	"	wid. of T. Brownell
Mary Ann McMichael,	"	
Nancy C. Peck,	"	
Nancy McKeown,	"	
Jane T. Washburn,	"	
Lydia Saunders,	"	widow
Abby L. Andrews,	1843	
Martha Leonard,	"	wf. of Jnoa. Leonard
Mary Eliza Leonard,	"	
Julia A. Leonard,	"	
Harriet N. Leonard,	"	
Charlotte P. Leonard,	"	
Nancy Andrews,	"	widow of J. Andrews

Names.	Admitted.	Remarks.
Hannah P. Hoppin,	1843	wife of Benj. Hoppin
Eliza D. Tucker,	"	wf. of Rev. M. Tucker
Sarah Seagur,	"	widow of .H Seagur
Sarah Seagur,	"	
Mary Forkey,	1844	wife of Joseph Forkey
Caroline B. Hatch,	"	wife of W. D. Hatch
Sarah Graham,	"	
Sarah Evans,	"	wife of E. S. Evans
Harriet L. Manchester,	"	wife of J. Manchester
Amelia Frances Dyer,	"	
Cornelia B. Crapon,	"	
Amey A. Waterman,	"	
Esther D. R. Dyer,	"	
<i>Non-Residents.</i>		
Amelia Wheelock,	1810	wife of J. Wheelock
Lucina Stone,	1818	wife of Henry Stone
Mary Ann Thurber,	1829	
Amey Winsor,	1836	wife of Ab'm Winsor
Mary Elizabeth Paine,	1837	wife of James Paine
Diadama Fowler,	1842	wife of Edw. Fowler

MEMBERS DECEASED SINCE 1793.

MALES.

	Admit- ted.	Decea- sed.		Admit- ted.	Decea- sed.
Nathaniel Jacobs,	1793	1807	Rev. John Joice,	1808	1834
Daniel Branch,	"	1804	John Chace,	1810	1821
John Field,	"	1794	Jeremiah Manton,	1810	1843
James Snow,	"	1812	Harvey Abbott,	1811	1820
Joseph Martin,	"	1794	Joseph Cheney,	1811	unkn'n
Thomas Jones,	"	1815	Oliver Kendall,	1812	1843
Ephraim Walker,	"	1815	John R. Carpenter,	1816	1827
Benjamin Hoppin,	"	1809	John Garrickson,	1817	1818
Samuel Proud,	"	1835	Rev. Robert Arnold,	1818	1828
Stephen Wardwell,	"	1839	Thomas Clarke,	1819	1837
Daniel Snow,	"	1836	George W. Gladding,	"	1839
Nath'l Fuller,	"	1843	Thomas Philbrook,	"	1841
Nath'l Walker,	"	1824	Dr. Jacob Fuller,	"	1839
Wilson Jacobs,	"	unkn'n	Jacob French,	1820	1821
Joseph Field,	"	1826	Zachariah Eddy,	"	unkn'n
Joseph Potter,	"	1831	Simeon Field,	"	1834
James Hammond,	"	1831	David Cady,	"	1840
Rev. James Wilson,	"	1839	Edward Cory,	"	1835
John Perrin,	1794	1842	Henry Wilson,	"	1820
John Pitcher,	"	1820	Daniel Cragon,	"	1838
William Jones,	"	1822	Thomas J. Earle,	"	1826
William Bradford,	1796	1836	Daniel S. Lawrence,	"	1828
John Hoppin,	1798	1799	James Burnet,	"	1824
John Field,	"	1811	George E. Simmons,	"	1829
Chauncy Cooley,	1800	1821	Darius Thurber,	"	1828
John Dunwell,	1801	1835	Solomon Tyler,	"	1828
Thomas Jones, Jr.	1802	1836	Edward D. Cragon,	"	1822
Stephen W. Snow,	1805	1818	Robert Murray,	"	1830
John Wallen,	"	1822	Joseph Bowen, Jr.	1821	1831
Royal Paine,	"	1816	Ebenezer N. Padelford	1822	1844
Olney Dyer,	"	1840	Joseph S. Martin,	1822	1836
Henry Hoppin,	"	1835	Sheldon Battey,	1825	1842
Benjamin Talbot,	"	1805	John J. Gladding,	1831	1841
Wm. Hartshorn,	"	1810	Thomas Bowen,	1832	1844
Joseph Rawson,	"	1835	Isaac Brownell,	1834	1841
Thomas Rhodes,	"	1834	Benj. Otis Gladding,	1837	1843
Barnabas Steere,	1806	1810	George L. Waters,	1840	1842
John I. Smith,	1807	1830	Charles Patton,	1842	1843

F E M A L E S .

	Admit- ted.	Decea- sed.		Admit- ted.	Decea- sed.
Lucy Potter,	1793	1819	Esther Dean	1805	1817
Abigail Potter,	"	1828	Ann Mumford,	"	1826
Priscilla Fuller,	"	1815	Anstis Peck,	"	1811
Sarah Field,	"	1795	Sarah Adams,	"	1807
Anna Hoppin,	"	1794	Rebecca Wood,	"	1807
Lydia Giddings,	"	1826	Rebecca Morse,	"	1812
Martha Burroughs,	"	1811	Marcy Haswell,	"	1825
Abigail Spencer,	"	1822	Rebecca Potter,	"	1807
Catharine Donnison,	"	1803	Sarah Bosworth,	"	1827
Anna Ormsbee,	"	1802	Sarah D. Thomas,	"	1844
Esther Jones,	"	1834	Sarah Manton,	"	1808
Rachel Snow,	"	1831	Sarah Dyer,	"	1841
Mary Eddy,	"	1826	Elizabeth Rawson,	"	1843
Lydia Brown,	"	1806	Rebecca Adams,	"	1807
Mary Wilson,	"	1832	Susan Willard,	1806	1814
Lydia Field,	"	1811	Ann Peckham,	1806	1816
Ann Jones,	1794	1832	Lydia Paine,	1807	1816
Elizabeth Jones,	"	1812	Elizabeth Beverly,	1808	1827
Mary Williams,	"	unkn'n	Sarah Field,	1808	1827
Eunice Hammond,	"	1803	Elizabeth Dunwell,	1809	1817
Anna Williams,	"	unkn'n	Elizabeth Harris,	1810	1812
Abigail Chace,	1795	1827	Elizabeth Jones,	"	1843
Susannah Anthony,	1795	1814	Lydia Drown,	"	1839
Lydia Turpin,	1796	1843	Mary Anstis Manton,	"	1833
Margaret Leland,	1797	1804	Clarissa Richmond,	1811	1832
Marcy Jacobs,	1797	1823	Ann Maria Lippitt,	"	1812
Elizabeth Trafton,	1798	1798	Mary Potter,	"	1818
Rhoda Albro,	"	unkn'n	Martha Eddy,	"	1820
Mary Farnum,	"	unkn'n	Mary Pettis,	1812	unkn'n
Roxanna Cooley,	"	1838	Elizabeth Briggs,	"	1822
Hannah Aborn,	1801	unkn'n	Lydia S. Manchester,	"	1831
Sarah Fenton,	"	1803	Betsey Barrett,	"	1831
Mary Walsh,	"	1810	Harriet Jones,	"	1817
Rachel Anthony,	1802	1820	Betsey Snow,	"	1833
Jane Freeman,	"	1829	Susannah Mumford,	"	1839
Abigail Potter,	"	1805	Sophia Barstow,	"	1817
Roby Williams,	1805	1810	Susannah Colvin,	"	1840
Mary Gladding,	"	1811	Keziah Greenwood,	"	1814
Sarah Peck,	"	1845	Betsey Young,	"	1822
Rebecca Peck,	"	1824	Sarah Murray,	1813	1820
Nancy King,	"	1806	Phebe Clemmons,	1813	1822
Martha Field,	"	1826	Nancy Lang,	1814	unkn'n
Betsey King,	"	1828	Ruth Jones,	1814	1825
Hannah Dyer,	"	1815	Phebe Gulliver,	1815	1839
Elsy Smith,	"	1835	Betsey Young,	"	unkn'n

	Admit- ted.	Decea- sed.		Admit- ted.	Decea- sed.
Hannah Hamilton,	1815	1835	Mary Gladding,	1820	1823
Mary Ann Brown,	"	1836	Parthenia Turpin,	"	1833
Hannah Dabney,	"	1836	Celia Tingley,	"	1822
Sarah Carpenter,	1816	1833	Nancy Waterman,	"	1821
Rhoda Nelson,	"	unk'n	Waitstill Woodman,	"	1822
Abigail Lawrence,	"	unk'n	Mary Eliza Rhodes,	"	1822
Sarah Langley,	"	1827	Nancy Noble,	"	1839
Ann Child,	"	1816	Harriet Hathaway,	"	1822
Lucinda Wetherby,	"	1825	Mary Ann Chapin,	"	1825
Sarah Franklin,	"	1827	Betsey Ingalls,	1821	1839
Betsey Jones,	"	unk'n	Nancy Harding,	"	1823
Elizabeth Burnett,	"	1822	Amelia Dyer,	"	1840
Eliza Fenner,	1817	1818	Mary Greene,	1822	1840
Mary Fuller,	"	1825	Rebecca Fearing,	1822	1837
Amey Letherby,	"	1842	Emily M. Earle,	1823	1844
Letitia Aldrich,	1819	1831	Lydia Black,	1825	1829
Eliza Arnold,	"	1840	Mary E. Angell,	1825	1827
Eleanor Clarke,	"	1837	Abigail Northup,	1826	1843
Abigail Lane,	"	1828	Ann Perrin,	1827	1844
Mary Manton,	"	1832	Lydia Adams,	1828	1837
Mary Wardwell,	"	1825	Ann M. Lawrence,	1829	1837
Sarah Westcott,	"	1842	Eliza Jennings,	1829	1832
Mary Bates,	"	1820	Adeline Murray,	1830	1839
Sarah Price,	"	1830	Charlotte Hull,	1831	1841
Elizabeth McNeal,	"	1821	Marcy Murray,	1831	1835
Elizabeth Anthony,	"	1819	Sarah C. Cleaveland,	1831	1835
Eveline Sprague,	1820	1830	Mary G. Holmes,	1832	1842
Sarah Martin,	"	1838	Patience Hatch,	1832	1843
Roxannah Cady,	"	1821	Hannah Brown,	1833	1835
Cyntha Pabodie,	"	1820	Sarah Waterman,	1836	1844
Amelia Snow,	"	1824	Harriet S. Tucker,	1837	1841
Abby Earle,	"	1831	Lydia Gilbert,	1838	1840
Sylvania Watson,	"	1831	Elizabeth Pierce,	1838	1844
Betsy Valentine,	"	1825	Jane Gladding,	1839	1840
Julia Aborn,	"	1835	Harriet Adie Dyer,	1839	1840
Hannah E. Taylor,	"	1837	Catharine Waters,	1840	1842
Ann Eliza Eddy,	"	1823	AbbyCahoone Marsh,	1841	1844
Emma Wheeler,	"	1823	Isabella Graham,	1844	1844

 WHOLE NUMBER DECEASED.

MALES,	76
FEMALES,	166
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Total,	242

 NAMES OMITTED, viz :

Members dismissed by Letters to other Churches, or lost their connection with the Church, by long absence, since the 19th of July, 1793 :—

MALES,	53
FEMALES,	152
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Total,	205

Members lost their connection by Discipline, since 1793 :

MALES,	62
FEMALES,	50
	<hr/>
Total,	112

Whole number of members admitted, since July, 1793 :

MALES,	319
FEMALES,	709
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Total,	1028

MONTHLY COLLECTIONS AND OBJECTS.

January,	Foreign Missions,
February,	Tract Society,
March,	
April,	American Education Society,
May,	“ Sunday School Union,
June,	“ Seamen’s Friend Society,
July,	
August,	
September,	Home Missions,
October,	R. I. Sunday School Union,
November,	Bible Society,
December,	

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ANNUAL MEETING of the Church, 2d Wednesday of November. Quarterly Meetings, 2d Wednesdays of February, May and August.

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SABBATH SCHOOL COMMITTEE.

WM. C. SNOW,	WM. J. KING,
ANTHONY B. ARNOLD,	JOHN WARDWELL,
WARREN S. GREENE,	BENJAMIN DYER,

WM. J. KING, Superintendant.
BENJAMIN WHITE, Secretary.

COMMITTEE OF DIRECTION for the Beneficent Library—the Standing Committee of the Church, and Anthony B. Arnold.

LIBRARIAN,
ANTHONY B. ARNOLD.

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SOCIETIES.

Beneficent Library,	organized	1806
Beneficent Female Association,	“	1816
Juvenile Female Association,	“	1819
Brothers' Charitable Society,	“	1820
Female Prayer Society,	“	1820
Sunday School,	“	1820
Female Samaritan Society,	“	1823
Charitable Knitting Society,	“	1830
Maternal Association,	“	1835
Young Ladies' Sewing Circle,	“	1845



MAY 75



N. MANCHESTER,
INDIANA

